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# THE KOREA MISSION FIELD



SWEDISH METHODIST HOSPITAL, WONJU.

SEE PAGE 331.

SEOUL

KOREA

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

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# THE KOREA MISSION FIELD

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## EDITORIAL.

### The Causes of The War.

Was the armed condition of Europe a cause? The chip on the shoulder facilitates a fight but is no proper cause. The assassination of the crown prince and princess of Austria? That was the occasion not the cause of Austria's declaration of war against Servia. Must the German Emperor bear the blame for this war? The German press asks, "How could the Kaiser possibly be willing to annul the fruits of his life work in behalf of art, science and civilization and in the effort jeopardize his empire?" Were racial antipathy, lust for territorial expansion and mutual jealousy of commercial prosperity causes of this outbreak? Doubtless these were contributing causes. Another real cause was probably the militarist book by Bernhardt entitled "Germany and the next war," published in 1912, and declaring that such war would be due in 1914. This bloody book quotes with approbation Professor Treitschke, who affirms that "God will see to it that war always recurs as a drastic medicine for the human race." This book declares, "War is the greatest factor in the furtherance of culture as well as power." "War is the father of all things" and "no power exists that can judge between states." "How about the law of love?" "That exists only between individuals of the same state." Bernhardt eggs on Germany thus; "Germany faces her alternatives. It is either world-power or downfall. Her victory is the triumph of spiritual culture in the order of the world: her downfall is the decadence of human civilization. Only war can decide the issue. In order that an impoverished humanity may receive its rightful inheritance of culture, 'France must be so completely crushed that she can never again cross our path.' A crash in Portugal might give us possession of Portuguese colonies, and Belgium must not be allowed to become the ground on which France and England can unite forces."

The cause of all the causes of the present European collapse into seeming barbarism, appears to me to be the failure of the Church of Jesus Christ to inculcate and develop in the world intrusted to her care, a vital and virile Christianity. Nineteen hundred years ago the Master said, "The kings of the Earth exercise lordship and their great ones exercise authority upon them, but it shall not be so among you but he that will be greatest among you shall be last of all and servant of all, for I am among you as He that serveth." Looking at Europe to-day it would seem as if the "great ones" of the earth had made no progress at all during a ministry of the Church of eighteen hundred years. Worse still, these "great ones" call themselves Christians; some indeed are the heads of



their national Christian Churches and the majority of the rank and file of the armies now at war are members of these Churches. What is the matter? Have we blind guides? Have we fallen into the ditch? Is there no faith on the earth? When early in the fourth century the Church emerged from the dark chambers of the catacombs and from the arena of the Colosseum it was such a power for good in the world that Constantine the Emperor enthroned it; did he forget to enthrone her Christ? Ease and prosperity seem to have developed ambition which produced a Pope who led the way into the "Dark Ages." Luther's torch brought half of Christendom into, at least, an intellectual creedal liberty which seems to have been no more than a half way house to the real goal a personal Christ; for delivered from the Papacy the Protestant Church began to protest against itself; at times even to the point of persecution, until at present we have in the United States one hundred and eighty-five denominational sections of it, more or less impinging upon and weakening one another. The monstrous evils which are rampant in Earth, of which war is only one of many, are too mighty for the strongest denomination to think of destroying alone, and the evils are in a way all united; why then is it not of *prime* importance for the denominations to most vitally unite in order that the Christ, who is the Church's Head, may have a normal body in which to operate for the impartation of life to the perishing peoples? Does any ask, "Is not the Christ united to His Church, to-day?" We surely hope and trust that He is, but He is not normally united. At the Master's first touch the man born blind saw "men as trees walking;" *i.e.* walking on their heads with their feet up in the air. Is that the condition of the Church to-day, Christ underneath all, that He may do the bidding of everyone else, who is on top; "restore again the kingdom to Israel?" Ah! shall we not be honest, confess the facts, and implore the second touch that we may "see all things clearly"?

If to unite Protestantism would entail friction and loss of power, as some claim that it would, could it possibly be as great as the loss suffered now through sectarian dismemberment? This should be a vital question especially to us in Korea, in that Organic Union in the Korean Church, so far as the four branches of Presbyterianism are concerned, has already been effected; for the sake of the world so sadly suffering for lack of Christ's help which must be rendered, if at all, through His body, are we not ready, even at the price of the wrenching and the rending of hitherto precious though non-essential relations, to "fill up that which is lacking of the sufferings of Christ for His body's sake which is the Church."

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Dr. F. M. North and Dr. W. I. Haven cheered our Methodist brethren by a visit to Korea in September, and at the end of October again spent a few days among them. this time accompanied by Dr. J. H. Goucher; all tried and trusty helpers of Korean Missions.



## DEDICATION SERVICE OF SWEDISH METHODIST HOSPITAL, WONJU, KOREA.

APRIL 22ND, 1914.

A. G. ANDERSON.

On the above date at 2 p.m. all the Christians of the local church, eighteen foreign missionaries, local officials of the Government and a number of the leading Korean gentlemen of Wonju, besides a considerable number of on-lookers, gathered on the grounds of the hospital, where a platform and seats had been placed, to participate in the dedication of the new hospital at Wonju.

After singing, prayer and Scripture reading, the writer representing the givers of the hospital, made a few introductory remarks; the Prefect of this district then said a few words in behalf of the Korean people; the Captain of the troops located here spoke representing the Japanese people and the Government; Rev. Pak Wunpaik, the District Superintendent of this district then spoke a few words in behalf of the Korean church, thanking the Swedish church and invoking the blessing of God on the hospital and its future work; and Rev. C. D. Morris said a few words in behalf of the Missionary Society, after which Rev. W. A. Noble conducted the Dedicatory Service. Refreshments were then served and the visitors invited to inspect the building.

The building is a three-story red brick structure with white stone trimmings, and will accomodate seventeen beds without crowding. It has rooms for dispensary service large enough to give one doctor all he can do, and sufficient to meet the needs of medical evangelistic effort in this district for some years to come. The hospital building is the Quarter Centennial gift of Swedish Methodism to the Missionary Society, and nearly \$5,000, almost the entire cost of the plant, has been given by Swedish Methodists, part from Sweden but most of it from America. When we consider that there were only a few large gifts of \$100 and one of \$150, the largest part being gifts of \$1.00, \$5.00, or \$10.00; and when we consider that a good many of the gifts have been given with sacrifice, there is cause for gratitude to God for the spirit manifested in the giving for we are assured of the interest of a large circle of friends who know the power of prayer. Our equipment is on the way and will reach us before summer is over. Although we have not as complete an equipment as might be desired, we feel that we have a first class equipment for a hospital of this kind, and one which will meet our needs quite amply.

This hospital is the only Christian hospital in a district of 10,000 square miles, having a population of about 400,000 people. You can, therefore, realize what a tremendous responsibility rests upon us and what great opportunities there are open before us. God grant that this hospital building and the hospital workers may be the means of the salvation of many souls as well as the healing of many bodies, and help the furtherance of His Kingdom in Korea.



## THE METHODIST WORK AMONG THE JAPANESE IN CHosen.

FRANK HERRON SMITH.

With a Japanese population of 285,000 and increasing at the rate of 50,000 a year, with the Japanese in control of the government, the chief banks, the transportation facilities, the chief business enterprises and the public school system of the peninsula, their Christianization becomes one of the most pressing mission problems in the Far East. For their own sakes they must be evangelized and, more than, that for the sake of the Koreans, the evangelization of the Japanese is imperative. Their influence, already felt in every part of their new acquisition, is bound to become increasingly strong, and unless they are Christianized, or at least favorably inclined toward Christianity, that influence is going to be a great, if not insuperable, obstacle to missionary success in Chosen.

### SOMETHING OF THE HISTORY.

Eleven years ago Japanese had become so numerous that the Rev. W. B. Swearer, at that time District Superintendent of the Seoul District, the Rev. S. A. Beck and other members of the Methodist Mission sensed the strategic importance of beginning work among them, and in response to their petition, Bishop Moore and the Japanese Mission despatched the Rev. H. Kihara as their first missionary to the Japanese in Korea; his support was largely provided for by personal subscriptions of the Methodist missionaries in Japan and Korea. Mr. Beck was the treasurer and, it is said, often advanced funds which he has not yet received. The first meetings were held in a little Korean building on the present site of the Bank of Chosen.

In addition to his work at Seoul, Mr. Kihara with true missionary zeal, visited Chemulpo and Pyengyang also, and in all these places gathered together small bands of believers. Mr. Murata, who had been an officer in the Russo-Japanese war, was made a local preacher and placed in charge at Pyengyang. The early development in this "the religious capital" was especially rapid and commanded the admiration of Prince Ito who presented the society the church building they have since occupied. Chinnampo was also visited and soon became strong enough to require the time and strength of a pastor. During the past two years the progress here has been remarkable. There are now some 57 members and more than 70 probationers. During June alone 42 probationers were enrolled in this church. They have bought a finely located lot for 1,200 *yen* and are now raising money for a Church and parsonage.

After seven years of faithful toil, Brother Kihara had led the Seoul Church to self-support and the Rev. K. Fujioka was appointed their pastor. Under Mr. Kihara's leadership, they had bought the bazaar on Asahi Machi known as the Nagoya Castle. The cost of the property was 10,600 *yen* of which 5,000 *yen* still remains unpaid. The lot has an area of 265 *tsubo*. On it stand four buildings, one of which is used as a



parsonage, one as a church and the castles are rented to business firms. With the rent received the interest on the debt is paid. During the past year the heroic little band of 139 members raised nearly 4,000 *yen* additional for property and they are patiently waiting till we foreigners can bring them the help they so richly deserve. With no aid whatever they could sell part of their valuable lot and build a church suitable for present needs, but it is impossible for them alone to provide for the growth that is sure to take place in the next ten years in this the progressive second capital of the Empire. Seoul already has a Japanese population of more than 70,000 and is increasing by leaps and bounds. When the plans of the government for its improvement have been carried out it will be second only to Tokyo among Japanese cities.

Chemulpo has just celebrated its tenth anniversary, combining it with a reception to ten new members. Progress has been slowest here but prospects were never better than to-day. The pastor, Brother Sekita, was one of the first Christians of the place. He became a local preacher and is back after three years in the Methodist Theological School in Kobe, and pushing forward the work he helped begin.

Two years ago it was decided to open work among the 30,000 Japanese in Fusan. The Rev. C. Nakayama, who had spent the preceding eleven years as Superintendent of the Nagasaki District, was secured as pastor. One of the strongest Japanese preachers and with an experience of more than thirty years, he is especially well fitted for this difficult field and the rented building is already filled. Twice a month he goes to Taiku and has gathered quite a company of Methodist believers. Beginning with September we have rented for them a good building on one of the main streets of the city.

The Methodist Church South Mission of Japan has for some years supported a local preacher at Wonsan and this year they have placed a man at Seishin also. This work is at present superintended by the Rev. J. T. Meyers of Hiroshima, who visits the territory twice a year.

#### THE PRESENT SITUATION.

From the time of the organization of the Japan Methodist Church in 1907 until this year, the work and workers have been supported entirely by the Japanese, either from the contributions made on the field or with money received from their own missionary society: but owing to the peculiar importance of the district and its rapid growth, it was deemed best to add some foreign reinforcements, and Bishop Harris, with the special approval of the Board of Foreign Missions, appointed the writer to Seoul in February of this year. It was hoped that three kinds of work could be done. One was the evangelizing of Japanese centers yet unoccupied, especially those in Methodist territory; the second was to endeavor to reach various classes in Seoul whom the Japanese pastors cannot touch; the third was to try by interpreting and by explaining Japanese customs and view-points to foreigners and *vice versa* to help promote pleasant relations between the Japanese and missionaries and to bring the Japanese and Korean Christians into closer sympathy. At the



West Conference of the Japan Methodist Church in March, to our very great regret, Brother Kihara decided to leave Chosen and the writer was elected his successor as Superintendent of the Japanese work.

We found a force consisting of seven Japanese preachers, only three of whom are regularly ordained ministers, stationed at Fusan, Chemulpo, Seoul, Pyengyang, Chinnampo, Wonsan and Seishin, with 578 members who last year contributed 6,950 *yen* to the support of the Church. In addition, these pastors visit regularly Soryo, Taiku, Songdo, Kosshu, Kenjiho, Konjuwan, Ranan and Kanko. In our spring campaign we had nearly 100 professed conversions and we hope for even greater results during the autumn. As new centers, we decided on Haiju and Kongju, both rather inaccessible but important centers for our Korean work. The situation at Haiju was especially hopeful because of the splendid preparatory work done by Mrs. A. H. Norton. Acceding to the request of an earnest Japanese lady, and with very uncertain interpretation and often none at all, she had kept up a Sunday School and Ladies' Meeting. With this, as a nucleus, we were soon able to get together a group of ten baptized Christians and in July doubled the number by baptizing ten more. During July we had the help of a theological student on his summer vacation and late in August secured a permanent evangelist from the Kobe Evangelistic Band. They have rented a bankrupt restaurant which serves very well for a church and parsonage and are paying half the support of the preacher. Mrs. Norton kept up the Ladies' Meeting till going on furlough and we cannot too strongly commend her work. If some lady in every center would give a little time to the Japanese each week she would get results that would amaze her.

At Kongju, which we visit monthly, we found 14 baptized Christians and are adding slowly to their number. We hope soon to secure a man who will give half of his time to Kongju and half to Suwon.

At Seoul, with the help of some of our Korean missionaries and Dr. Hahn we are carrying on an English Night School which had an enrollment of 43 the first term and bids fair to reach 60 this term. We are also carrying on two Bible classes with an enrollment of 39. The Women's meeting on Fridays is also well attended. We were able to bring Bishops Lewis and Atkinson into close and cordial relations with the authorities and have very often been asked to aid the Seoul missionaries and others in various ways.

The greatest need of the Seoul Methodist work is for a suitable building and, of the district as a whole, for more and better workers. The educational work has so far been neglected by all denominations. There should be a Japanese Mission School opened in Seoul at once. The principal of the Japanese Middle School tells me that they are turning away between 400 and 500 applicants a year for whom they have no room. If we had a plant we could open next spring a Japanese Middle School that, with all the classes organized, would total 500 students.

Conditions throughout the Japanese Empire were never more favorable for our work than to-day. However, we are absolutely unable to cover adequately the territory in Chosen, and I am sure I voice the feel-



ing of all the Japanese workers when I say that we hope that many of the Korean missionaries will give at least a small portion of their time and strength to the Japanese in their vicinities and that all will pray that these new-comers may be effectively reached with the Gospel message. To many you can speak in English; in every place there are at least Korean interpreters; your Bible Societies and Tract Society are prepared to furnish Bibles and literature in Japanese. In His providence God has brought these people to you and placed on you a responsibility that you cannot shirk. A little love will make even faulty work effective in securing eternal results.

## NOTES ON THE ANNUAL MEETING OF THE NORTHERN PRESBYTERIAN MISSION.

The Thirtieth Annual Meeting of the Northern Presbyterian Mission was held in the Chapel of the J. D. Wells Academy in Seoul from Aug. 23rd to Sept. 1st. The meeting was characterized by a tenseness which was quite apparent to the average spectator, though there was less said and done to show this feeling than in other years. While the questions discussed were of no less importance than formerly, the discussion of the same was much briefer but more direct and decisive. Among the more important matters considered were the following:

1. After a year's correspondence and deliberation by the Australian Board and our Board, the Mission found itself in a position to take final and definite action in the matter of the turning over of South Kyengsang Province to the Australian Mission. It was decided to withdraw all our forces from that field not later than Nov. 1st. We rejoice with the Australian Mission that it finds itself able to assume such a large share of the work in Korea and wish it God's richest blessing in the new responsibility.
2. At the same time, the newly appointed evangelist, Rev. Soltau, was appointed to the work in Manchuria, with temporary residence in Syenchun. Miss Few, also recently appointed for evangelistic work, was assigned to Kangkei Station but to reside for one year in Chairyung.
3. The plans for the enlargement of the Severance Union Medical College and Hospital were approved and it is understood that active steps have already been taken looking toward the early realization of the plans.
4. The Mission again most decisively registered its conviction that the Union Christian College for Korea should be in Pyengyang, but in accordance with Board instructions, made provision for the work in Pyengyang temporarily. In this connection Rev. E. H. Miller was assigned to teach in the College for the year.

The reports of the work done show a healthy growth in almost all lines. This is especially true of the growth of full membership and adherents. The financial report, too, is exceedingly encouraging; the gifts made by the Korean Church amounted to the large sum of 163,300 *yen*, which is equal to the best year in the church's history. The total adherentage has gained 16,000 over the past year, the full membership



3,891, and the total gifts by the Korean Church 4,574 *yen*. The following are the more important of the statistics:

Total Missionaries.....	126
Native evangelistic workers on Native or Foreign pay .....	481
Native evangelistic workers unpaid.....	8,642
Organized churches .....	189
Unorganized „ .....	1,007
Communicants added this year .....	5,900
Total communicants .....	46,804
Total adherents.....	109,401
Total school pupils .....	12,513
Total contributions .....	¥16,322,976
Dispensary patients .....	104,652

The Mission was most highly favored in the appointment of Rev. T. C. Winn, D.D. of Japan as a Fraternal Delegate to the Korea Mission. His address to the Mission was most delightful and was very enthusiastically received. We count him one of our number as he is the father of two of our members. His assignment of work for this year is among the Japanese in Manchuria.

Two changes only were made in the residence of former members of the Mission. Rev. and Mrs. R. E. Winn will remove shortly to Andong, while Rev. and Mrs. G. H. Winn will remove to Taiku. We rejoice to report the appointment of Dr. Tipton whose appointment was most opportune, in view of the resignation of Dr. and Mrs. W. C. Purviance on account of her ill-health. Dr. Tipton was immediately assigned to Chungju Station to fill the vacancy there.

We regret, however, that ill-health in Rev. E. F. McFarland's family has made it necessary for him to return to America indefinitely. We trust that his family may soon be restored to health, that he may return to the work which needs him so much.

The next Annual Meeting of the Mission will be held in Taiku beginning Sept. 12th, 1915.

R. O. REINER, Secretary.

## ANNUAL REPORT OF KWANGJU STATION.

JUNE 30, 1913—JUNE 30, 1914.

MRS. M. L. SWINEHART.

"Speak unto the children of Israel, that they go forward" came as a command to Kwangju Station at the beginning of the present year.

Returning from Annual Meeting at Chunju the first of last September the evangelistic leaders found facing them the host of the Korean church helplessly encamped before the Red Sea of Self-Support. With the great, seemingly hopeless, ocean of their poverty looming up before them, and the pursuing enemy of heathenism behind, it required the faith of a seer and the direct call of God to enable the Moses of this Station



and his aides to raise the rod of faith and command the church to go forward.

But, at the first step into the flood at the margin, the waters divided and rolled up on either side into half support by the Mission and half by the congregation and amid great rejoicing on the part of the leaders as well as the multitude, the people passed the great barrier in safety, and the Korean church found itself firmly entrenched upon sound ground with faces forward to the promised land. This great crossing marked the first milestone in the journeyings of the children of Kwangju. And as we look back over the progress made in the past year, we feel that we too must take up the song of Moses and praise the Lord for His leading, and the power which He has shown along this difficult way.

Safely across, the Aarons of the camp proceeded to divide the host of the children of Kwangju, church and territory, into well defined groups with overseeing leaders and outlook committees to direct the march.

In an incredibly short time the whole marching force was systematized and, with the cloud of promise before, the journey pursued.

The commanding itinerating generals rode each at the head of his group of charges, bravely pointing to the Land of Promise ahead, encouraging, instructing, warning and anon ejecting a chance deserter from the faith.

In deep humility and with a sympathetic heart does the commander put without the camp the flagrant offender, and it is always with a tender prayer that he may yet return to the ranks, and yield himself to the will of the great Commander of all.

Where palm trees grow and sweet fountains flow before the weary and thirsty travelers, they pause for the great gathering of the Bible Classes.

These classes have grown in interest and zeal until the past year marked the highest number in attendance since their beginning. Deeply do the thirsty ones drink at these founts of instruction and in dividing out the waters of Life to the waiting hosts the teachers feel within themselves wells of water springing up into Everlasting Life.

One of these wells, the fall Women's Training Class, which was choked up during the past year, is to be reopened the coming year, and we all feel that as a Station we shall encamp before this health giving place and our souls will be greatly refreshed.

Many, many stragglers have been brought into the real fold, and as they answer to the muster and enlist under the Banner of the Cross, a thrill of joy runs back through the lines and the quick-step march of Personal Work is taken up. Recruiting squads have been organized in every company and hand to hand work is bringing men into the Kingdom every day.

True, many times have the people murmured and longed for the flesh pots of Egypt has found utterance among the faint hearted and men of little faith. But the way through the Wilderness of Sin is long and the path stony and steep, and surely God tries His own to prove them. But His word like manna from heaven has sustained the faint and given



strength to the weak and we have been able to say "Thus far hath the Lord led us"

The wives and little ones of the camp have bravely stood the journey too. And carefully, tenderly among these have moved the women of the Station. Some mounted bravely upon horses have ridden up and down the lines admonishing, advising, persuading and warning, and some by their prayers, tho unable to mingle with the ranks, have wielded a powerful influence.

Many little children, straying away into the by-paths of sin, have been enticed back to the ranks, and many who are merely camp followers have been persuaded to join regularly the schools held for possible recruits.

When one faints and falls by the way-side, the watchful missionary hastens to his side and perhaps for a time, even carries him (financially) over hard places. Any who lags by the way-side because he has lost the vision or has grown tired is urged and pleaded with, may be sharply reproved until he exerts himself to join step once more.

Because so many of these women are densely ignorant and get lost among the thorny paths and side ravines, not being able to read the Guide Chart, many little schools have been started among them.

The two great schools, one for the boys and one for the girls, have kept step with the onward march toward the Promised Land.

A notable feature of this branch is the Industrial Work. It has been hard to persuade the children of Korea that the position of scribes and elders was not the only thing worth striving for in this march. Many of these children of the wanderings have a fixed idea that to study in the schools of the Prophets, graduate, don the long white robe of the scholar and sit in the chief gates of the city, tho their wives may be pounding clothes by some way-side brook, is the height of attainment for a Son of the Promise: but one energetic commander is teaching these misguided youths to strip off the outer garment and bend to the burden and heat of the day.

The Girl's School is conspicuous for its long line extending back along the right of way. Their leader is a Miriam of faith and generalship and with her timbrel and sweet graces goes before to lead her followers into a larger place.

The Red Cross department of the camp is perhaps the busiest section on the march. After organizing his staff, and setting up his hospital equipment, the good doctor left to visit in the land of the Americanites, and his first aide with the native doctor, is ably ministering to those who fall by the way-side. This woman of might and ability is also deeply interested in the great number of that peculiar people who are traveling with us, and yet who are forced to dwell without the camp—the lepers. No longer forced to hide their faces, and cry "Unclean, unclean," but clothed and fed and visited, they are given a chance to keep step with us in the Wilderness wanderings until called to bow before Death, who has set his seal upon their brows in certain ownership.

As we journey along, one—not a father-in-law, but a mother-in-law



—came to join the camp, and we entreated her to go with us, saying, "Thou shalt be to us instead of eyes," and she consented to lend her sweet presence to us until she was called to accompany one of the fair daughters to that same land of the Americanites. With them has departed a faithful leader of the women, who goes to regain strength and a new vision for other years of service.

Just after the departure of these dear ones, came two Field Marshals from headquarters with their aides to inspect the line of march, and impart cheer and courage to the ones at the front. Anxiously, we mess-mates, look for their report.

A tabernacle in commemoration of one of our most loved Captains who fell in the heat of the day, is being erected in our midst, and upon its completion we shall feel that it stands among us a constant reminder of one whose faith and love and zeal we all long to emulate.

Two tiny, non-commissioned officers have been given of God to gladden the way, and for them and for all His other blessings we thank the Lord of all.

## "SIGHT SEEING" & "LOAFING AT HOME"

FROM PERSONAL REPORT OF C. L. PHILLIPS.

The writing of a yearly personal report is, for me, one of the hardest of the hardships of missionary life. Since last I sat down and wearily racked my head and slowly pushed my pen over an annual report, 365 days have passed by again, and each one I believe has brought forth some experience about which I might write in a personal report. That is where I am up against it. A personal report ought to tell all that one has been doing all the year. But how can one write up the events of every day? If one were the author of "The Real Diary of a Real Boy," he might put something together to record the experiences of each day and keep you interested about four hours at one sitting. But I cannot do that—and besides there are too many days in the year, and the chief requirement of a personal report is that it must be short. As far as my work is concerned, the 365 days of the past year have been, like the Republican party, divided into two parts. One part, about seven-twelfths, we will call "Loafing at home." The other part, five months of the year, we will have to label "Sightseeing in the Country." In order to make this report as short as possible we will take as a typical day, just one each out of these two parts and report briefly on what we have tried to do this busy year of the past. I quote from my diary.

April 25. Horse Mountain, Maing San County. Bright and fair. Reluctantly rise at 6 a.m. having gone to sleep last night at halfpast twelve. Fleas and flies and early callers prevent late sleeping when one is on a sightseeing tour of the country. Having soaked ourselves liberally in a tin basin of iccold water drawn from the nearby creek which goes tumbling down over the rocks in the ravine below the church, we dress and have our prayers, and eat a light breakfast of Korean pears and cereal and poached eggs and fried chicken, all of which the country bountifully provides for

the hungry foreigner—and then we are ready for business. We meet the officers of the church first and have the morning prayer-meeting, and give our parting instructions and exhortations before we leave for "Beartown" some 20 miles north of here. At 9 a.m. the procession starts. The pack-pony, proudly tinkling his bells, goes swinging off at the lead, the fat, lazy driver trying hard to keep up. Then the cook; after him the colporteur with his burden of Gospel-portions and tracts and Bibles, all wrapped safely in a Standard oil box and strapped on his back; fourthly, strides the native helper; last of all pedals the weary foreigner. He is always last because after saying his good-byes he finds out just at the last minute that the back tire of his bicycle is suffering from a softening of the ribs caused by a small boy of curious bent having unscrewed the valve last night during meeting while the elder lengthily led in prayer. Of course the curious small boy is not to be found now and what could you do to him if you did find him? The only thing to do is to get out your wheezy Japanese pump and at the expense of much energy and perspiration and patience fill the tire up again. Over the hills we travel our 20 miles. The roads are rough and steep and the bicycle seldom goes ahead of the procession. Along about eleven o'clock we come to "Devil Shrine Pass" which looms up high in front of us and the persistent gazing upon which makes the price of bicycle stock go down, down, down, until one says, "Oh! for a horse or a donkey!"

In the absence of either we look around for a stray coolie, show him a ten *sen* piece and persuade him to carry the wheel on his back, while we, freed from the burden of pushing the machine, gladly walk up the steep pass. After that the rain! We meet it over on the other side of the pass. It comes in bunches to gladden the hearts of the farmers, and all the hills seem to rejoice in the lovely shower. Not so the pedalling pastor. The shower makes mud. Korean mud is thick and red and pasty after the manner of glue. The bicycle wheels, after a few revolutions accumulating much ballast of heavy mud refuse to go around. The coolie is gone, having turned back upon reaching the summit of the pass; and then the proud owner of that beautiful nickelplated bicycle has to put it on his back and tramp on until he finds another willing coolie.

At four o'clock we reach Bear Town. All the church people turn out to see the bicycle-riding missionary. He is yet a curiosity in Maing San county and can draw a big crowd in the streets of any town. The remarks that the natives pass upon the bicycle when they see it for the first time are very amusing. The old wag of the village spies us as we pedal into town, and he yells out, "Say, fellows, see that western freak riding his pair of spectacles!" We go to the church, meet the officers, enquire into the churches' condition—financial and spiritual, and then begin our examinations and exhortations. There are a half dozen men and women who wish to enter as catechumens. We try to find out from them what and why and in whom they believe. Then there are several persons to be examined for baptism—a toothless old woman who insists that she doesn't know a thing except that she believes in Jesus and knows she is saved; a silly, giggling girl who



is very much embarrassed and nervous as she sits before the church session and answers questions as to her faith; a hardhanded old farmer who stoutly declares his belief in the Lord Jesus and whose life has really been greatly changed by his contact with the Master; the small schoolboy who knows the Bible well and answers promptly the questions put to him—yes, in one day we find on these trips in the country many types of men whom the Lord has called into His discipleship. After baptismal examinations comes the pleading with the backsliders. This is the hardest job of all. Here is a man who has sold his daughter in marriage to a heathen for the sum of sixty *yen*; here is the church member who cannot resist the habit of drink and has fallen so often that he has left the church; here is the busy farmer who has broken the Sabbath. The power of sin is great and monstrous enough anywhere, but add to it the mystery of heathenism and you have, for the westerner, a problem that is quite impossible to understand. Pleading with a Korean who has fallen back into sin is the hardest kind of work we have had to-day. But despite the backslidings of some of the members, we find that this church at Bear Town, typical of the churches in this northern district of Pyengyang Province, is in better condition this year than it was last year. The church attendance is better and the spiritual life is certainly deeper and more vital than in previous years. After a long evening's dealings with the officers and candidates for membership and the backsliders, we meet the whole church and usually between the hours of 9 and 10 p.m. we begin our service. Korean country people do not go by railroad time tables. They have no watches and clocks. They work until dark, leisurely eat supper, and come to church at the hour when we westerners would prefer to be returning from church. We have a long meeting. There is election of officers. There is the short ceremony of the admission of catechumens. There is the baptismal ceremony. There are many announcements, and often collections to be made. Then the foreign pastor must select some Scripture and, as best he can in a strange tongue, present some spiritual truth in preparation for the Lord's Supper. Our service, continuing thru the Communion, lasts about two hours. About half past eleven we pronounce the benediction and the Korean brethren, in the leisurely way in which they came and still more leisurely, leave us and return to their homes, while we try to seek rest in the church. But there is always the man who wants just a private word with the pastor and he lingers oftentimes until after 12 o'clock. The missionary who thinks he can retire early in the country is badly disappointed.

Yes, one more day of sightseeing in the country is passed by. 'Tis true we haven't done much sightseeing. Traveling by bicycle is not conducive to taking in the sights except what one can gather in of stones and ruts and treacherous ditches along the road. But we have had a good day. We realize our weakness, our poor attempts at speaking the language, our lack of wisdom in dealing with problems which are far beyond us—and yet we go to bed realizing that we have tried, as far as possible, to do the Lord's work, and we find much joy in that.

May 15. At Home! Yes, loafing at home! Oh the joy! Reached

here on the night train, having ridden the bicycle from Tuk Chyun, across country over the mountains to the railroad and home in one day. Have been away a month. How fine it is to be home and among white folks again! How we shall enjoy a day's rest in a comfortable house! What a fine sleep I had last night in a real civilized man's bed! Fairly slept my head off. Up at 8 a.m.—just think of it! Came down stairs and walked into my office. Four Koreans had beaten me to it. There they sat patiently waiting. Greeted them warmly. One was my helper from Kang Dong county; the other my assistant in the Seventh Church here in the city; the third was a leader from Soon Chyun county who had come in to borrow only 20 dollars from me to help build a church; the fourth and most confidently happy of all, the Korean coal dealer who thought it quite a coincidence that the coal in our cellar had given out just at the hour when the man of the house came home, and he had come to see us about selling us some more. 'Tis true none of the members of our family, from grandfather down to baby Louise, knew that the coal was out, but Mr. Yi, he always knows and comes at the opportune time. Seeing these four stalwart regiments drawn up in array against us, we decided to eat a little breakfast first and then tackle them. Breakfast and prayers over we go back at nine o'clock to the study, only to find that reinforcements, many of them of various shapes and sizes, have arrived. We begin at those who can be worked off most easily. We put the coal man off until some warmer day when we won't need any coal. Then we find out what that waiting small boy wants. Oh yes, he's a lad from our country territory. He must have a letter to Dr. Baird giving his credentials for study, and then we write a note to Mr. McMurtrie beseeching him to give this poor boy a job in the industrial shops. One by one we get the waiters weeded out until only the big original three are left. Off we go into the back study with the Kang Dong helper. For an hour he tells me of the condition of the work there which I have not been able to go and see for several weeks. There seems to be little progress in some churches. There are many backsliders; there are serious problems and discouraging setbacks, over which we must needs pray and put forth our best effort of thought and judgment to straighten out these crooked things. Yet there is much to rejoice in, from the reports of the two new churches established within the circuit since last fall, and the reports of many new conversions in other places.

After the Kang Dong man is gone we need to be closeted for awhile with the helper of the Seventh Church. We have been away from the church for over six weeks and we know little about what is going on. There is so much to discuss. The church has grown remarkably in numbers since last January and we rejoice in many new evidences of the Gospel's power. Yet the helper has many discouraging problems to tell us. A prominent member has gone back into sin, a leading deacon has moved away and his place is hard to fill, a leader has made trouble in a certain faction of the church. To deal with these problems we of little wisdom find that we have a hard task ahead of us requiring much thought and prayer. Thus the morning goes and we eat a hurried lunch. As a



"noon spell," we find there are many odd jobs to be done. The cuckoo clock refuses to cuckoo any more and we have to crawl inside and find out the reason why. The telephone needs fixing and the drain pipe is broken, and we wish that we had had a little more plumbing and electricity in our neglected education.

Then at two o'clock there's that meeting of the station Property Committee, where we four men have to sit together for two hours trying to build up a thousand dollar budget around an uncertain five hundred dollar appropriation and decide as to whether the Mowry house needs painting more than the Bernheisel back fence needs new posts, or more than the Seminary needs whitewashing.

At four o'clock, with the last Property Committee man gone from our study, we look longingly over at the baseball field and see the school-boys frisking around and we grab our ball and glove and try to slip quietly out of the side door. Oh! No we don't! There comes the elder from Chai Nam. He's come a long way to see us. He goes back to-morrow morning and his visit comes before baseball. Reluctantly we put away the old glove we haven't used in so long, and back we go into the dinghy old study.

After supper we get a chance to walk thru the garden and see the wonderful things that Grandfather has planted.

Yes, we've had a fine time loafing at home to-day, and we wonder when we crawl tired into bed at ten o'clock whether loafing at home isn't just about as big a job as sightseeing in the country.

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## ORGANIZING A YEAR'S WORK FOR EVANGELISM.

FROM PERSONAL REPORT OF M. WILLIS GREENFIELD (1914).

The past year has marked the return swing of the pendulum from the decline of several years past. There are still weak disheartened churches to be found and sin hardened communities abound to a heart burdening extent, but the general trend of church life is towards healthy growth and the Gospel is not denied an entrance anywhere from farm coolies sleeping quarters to county magistrate's reception rooms. The Manchurian emigration movement has ceased to lure the Christians from their homesteads. Short crops have been so recurrent for years that they are borne without comment. The country Japanese official's attitude has been, with rare exceptions, friendly to Christianity. The new ideals of Christian life and service are turning into habits of promising character. Evangelistic appeals are finding a heartier response. The incoming stream of new believers, though small, is yet enough, as the rare fact of recent years, to inspire the churches with a new cheer, and for the first time in several years, is large enough to mark an increase in our total adherent-age over the previous year. Churches are beginning to report, "no backsliders this year." The lost joy of seeing souls saved and brought to the Lord has returned.

## SHADOWS OF THE BACKGROUND.

From seventy to eighty reported as backslidden to their family gods show that the undertow of their pagan world and life is still strong. Cases of adultery, wife desertion and return to concubinage tell that the appeal of the old immoral standards is not yet shaken free. When an old Christian insists on marrying his daughter against church rules under-age to an unbelieving family, not only sacrificing her faith on plea of poverty but calmly expecting to endure ordeal of suspension and later return to full enjoyment of his own faith, you wonder just where the Oriental mind interlocks with Christianity! Younger sons too, for the same reason, are hired out to heathen farmers with resultant loss of faith. Sold for a mess of pottage! The value of child life is in the learning. Sometimes you find an old soul, so ignorant in examination as to know nothing of God, Jesus or why she believes, other than that her folks believe and say its good and tell her to attend church. Indistinct ideas of loyalty to truth, prey of sex instinct, dulness of mental acumen, selfish fear of poverty and gross ignorance are some of the layers of the strata out of which Christianity emerges. The gross materialism of the flesh is the hardest thing to awaken to the new life. The wonder of the arousalment is all the greater because of the turgidity of the embryonic soul and the blackness of its hard environment.

## ORGANIZING THE YEAR'S TIME.

The press of work and opportunities have compelled a three fold division of the year's all too scanty time allowance. The Fall Term runs from the middle of September to middle of December and is given up to Leaders' meetings in each helper's circuit, to open up the year's plans at first trip of season. Then follows the regular church to church itineration ending with big country class and annual general leaders' meetings in Taiku. The Winter Term runs from January thru March and is given up exclusively to circuit Bible classes and evangelistic campaigns and semi-annual leaders' meetings. The Spring Term runs from April to middle of June and is given up to local church visitation for examination of candidates and baptism. Thru these three periods 180 days of itineration has again been all too short to measure my responsibility in the evangelization of the parish of some 312,000 people committed to my care in Taiku's North Eastern Circuit. It's sixty square miles of opportunity dotted with forty-seven churches have found loyal response in the hearty service of the six helpers, three colporteurs and two Bible Women who comprise our field force.

## FALL ITINERATION EVANGELISM.

We gave up the usual routine of examinations in the Fall for the pleasure of preaching to heathen and home visitation of Christians. At a different church each night we met but one condition. A handful of Christians in empty barnlike churches and not one unbeliever present! When we proposed going out to invite some in, they said, "What's the



use? They wont come!" But we said, "Let's go see." And we prayed and went. At each place they made the same excuse, we the same answer, and the unbelievers the same response. Night after night we came back to well filled houses and had the joy of preaching to the unreached of the community. Sometimes we wouldn't get a single one of a houseful of Koreans, who were profoundly grateful for our sacrifice in coming tens of thousands of miles to preach. But—"they had other business to-night and couldn't come." At other times we'd get the whole crowd to return with us. All thro the Fall, on moonlit nights and pitch dark nights, week-days and Sundays, thro reaping, threshing and sowing, we never failed to have our hunger to preach unfilled and to help establish a new practise. "No evening service without unbelievers present." The indifference of the world is after all only the reflection of the indifference of the church.

#### PROGRESS IN SELF-SUPPORT.

When it came time for our Annual General Leaders' Meeting in Taiku at close of the big class just before Christmas, there were many fears. It was due to plan the next year's financial budget and many districts had again suffered from short rice harvest. Further, in our redistribution of territory, to create Mr. Blair's new field, I surrendered 18 of my churches to him on the West and received 13 churches from Mr. MacFarland on the East, reducing my total from 47 to 43. In view of short crops and my unknown new churches, I gave up hope of increasing last year's contributions and was willing to let the old rate continue another year. The Executive Committee of our Annual Leaders' Meeting met to discuss plans to be recommended. To my surprise they voluntarily took up discussion of increase for next year as the natural thing. This year they had paid 700.00 *yen* and the Mission 200.00 *yen* of the six helpers' total salary of 900.00 *yen*. For next year they decided to recommend that they pay 800.00 *yen*, reducing the mission gift to only 100.00 *yen* and planning that they should assume the whole obligation the following year. Next day our General Leaders voted to adopt this recommendation. My 13 new churches protested against the heavy assessment involved. My old churches debated keenly the method of assessment, so much per member or adherent. To solve all difficulties it was proposed that my four old circuits pay the whole of their helper's salaries and to turn over the whole of the 100.00 *yen* mission grant to the two new circuits. At first the plan was staggering, but the enthusiasm of it caught fire and first one, then another of all my four old circuits arose and pledged their helpers self-support. It was a moment of victory. The two new circuits were overcome at such treatment. The six circuits were welded into one in spirit and the meeting closed with prayers of gratitude and praise.

The enthusiasm of the Annual Leaders' Meeting had its response in the local leaders' meetings at the close of each helper's circuit Bible class. The decisions of the Annual Meeting were adopted. There were some grumbings and protests here and there, but they were met by a

beautiful spirit of brotherly love in the stronger churches offering to take a larger share of the burden. In the case of the circuit smallest in membership the burden was especially heavy. There was one strong church with a rich leader. After the budget had been voted that gave his church the heaviest share by far, he added, "I have ten *yen* more here as an especial contribution for the few extra weak churches." And he went over the list again to help out the weaker brethren. In such ways does self-support minister unto the character of the Korean Christians.

Four of our six helpers were to go to Theological Seminary for the first time. The other two men were new and would go when their circuits too, became self-supporting. To meet the helpers' supply during the three months absence for study, three of the ablest leaders were elected, each to take the helper's place for one month apiece of voluntary service. One of the four helpers fell sick and was unable to go to Seminary. The appointed substitute men did his work just as if he had gone. He's not yet recovered and one of the three substitutes has just volunteered to finish the year's work and let the beloved helper have the help of the salary during his illness. Why the most promising of the six helpers is thus smitten we can't say. It seemed as if it might paralyze the circuit's first attempt at self-support. Instead, it has drawn out more love and consecration and service to bind churches and leaders and helpers into one. The station's decision to adopt self-support in lots, gradually reducing the mission's grant until after three years we hope all our churches will be financially independent, is bound to give impetus to all our churches' progress. As this sick helper's circuit has found, self-support means increased consecration and more power in service.

#### SUNDAY SCHOOL TEACHER TRAINING.

The organization of the local Sunday Schools shows some improvement. Regular Superintendents have been elected who take the afternoon service out of the ordinary leader's hands. In fact they rank together, one as morning, one as afternoon leader. Class teaching is getting popular, as well as profitable in the development of church workers. Last year we had 154 to this year's 205, one teacher for about every ten attendants. Teacher training is partly provided by the local teachers' class at each church on Wednesdays or Saturdays, by a special Normal department in the circuit Bible Classes and by special courses in the Taiku Bible Institute. Last year we had Special Normal Classes for teachers alone, but we gave these up this year to encourage our teachers to take fuller courses at the Bible Institute. The Normal Department at our circuit classes proved very popular. Only regular teachers were enrolled in this division. One hour was given to the current Sunday School course on John, second hour was given to Sunday School Organization, and their third hour was in regular session with rest of class. Thus each year there will always be a course on current lesson and some helpful topic in Management or Pedagogy. There were 138 teachers at these classes and their *esprit de corps* and enthusiasm was splendid as



students and workers. The Sunday School promises to be the most effective training ground of the churches' working force.

#### CIRCUIT AND CITY BIBLE CLASSES.

The Circuit Bible Classes have increased in attendance and interest. With separate divisions for men and women and Sunday School Teachers, with personal work and evangelism, and the closing leaders meeting of the year, they prove increasingly to be the heart and pulse of the whole church activity. Out of 480 attending 187 were women and 283 were men. Two sessions in forenoon and one in afternoon followed by house to house personal work. Then, after supper we met and prayed and went out to invite unbelievers. It is good for the missionary to meet the mind of his non-Christian constituency and feel the reality of his Christians' problems in evangelizing their neighbors' homes. It is a pleasure to share in the work of seed-sowing and get personally acquainted with individuals. We had small results in numbers won, but rich results in consecration gained. Our district sent up 40 men to the Bible Institute and 125 to the big winter class. In each of these I taught three hours a day for periods of ten days each.

#### WOMEN'S WORK.

Seven regular classes were held thro the year for women alone. Two of these were taught by Miss McKee and five by Miss Switzer. In all 333 women were under instruction. In the forenoon they studied and in the afternoon they called and did home preaching and in the evening they had evangelistic service for women. About 60 attended the large women's class in Taiku, but only four came up to the women's Bible Institute.

Women's Missionary Societies have been organized in each church. We had only one Bible Woman in our field at the beginning of the year. She was not a native of our territory and received the "handsome" salary of six *yen* a month from the mission. The Annual Leaders' Meeting decided to dismiss her and engage two women from our own field and pay each the "sufficient" salary of four *yen* a month. The mission was only to pay one half, the churches the other, the latter's share to be raised exclusively from the women. This is how the women's societies developed. Two good women have been found who are constantly travelling and working amongst the churches and the local societies not only raise their salaries, but entertain them and work with them on their visits. The most thriving of these societies is at the Wisung Church which for years has been known as the "womans' church," because somehow, from the very beginning women have always outnumbered the men. This spring I baptized there some of these women who have borne insult and persecution and beating, verily branded for the Lord's sake, and who now rejoice that their persecuting husbands have decided to believe. Their monthly missionary meeting is an enthusiastic evangelistic service. They over contribute their share of the Bible Woman's

salary. Their prayers and service go hand in hand. And the Lord addeth constantly to those that believe.

#### CAMPAIGNING WITH COLPORTEURS.

The most enjoyable part of the year's work was that spent in direct evangelistic campaigns. It was all too short. For years I had longed for time to get out in the churchless towns for some hand to hand and heart to heart work. Away back in our Fall leaders' meetings we had decided on campaigns in three large centres, two of which were old county seats. All the neighboring churches were to keep praying and working individually and to send a band of voluntary workers at the appointed time. Our three colporteurs were sent on a preliminary Bible selling campaign in January. We opened the campaign in March at the first place, an old Chinese tradition-worn town. For four days our band of fifteen Christians and three colporteurs and myself encamped there, all at our own charges. The townsfolk treated us kindly. They gave us a fine tile lecture hall for our meetings without rent. They heard our house to house preaching argumentatively but courteously. They bought some 65 Gospel portions. They came to the evening services when we called for them. But not one would decide to believe. However, the seed had been sown. There must be more travail of soul before harvest. It was a fine test of our faith and our mission and we set our faces for the next city.

At Einhung county seat we found a band of 20 Christians awaiting us. We could not rent a suitable hall, so spread a tent in the courtyard of the only Christian in town and held our services there. The first night crowds flocked and filled everything up. The following evenings fewer came out but up thro Sunday the audiences were fair. We had good receptions in the house to house preaching. We got down to definite prayer for those influenced in the day's work and on Saturday and Sunday nights 19 decided to believe. It was fine to see the joy of the workers and the enthusiasm of the new believers for the city. They wanted to open up Sunday services right away, but for a while they agreed to worship at the nearest church two miles away. Now they have union services every Sunday at each place in turn and in the Fall, as the growth of new believers is continuing, they will have their own building prepared and the church will be separately established.

The third city of Hayang was also unable to furnish us a hall so we set up our tent in the courtyard of an innkeeper who desired to believe. There were 25 Christians here to help us. The first night the crowd was so dense I could hardly break my way into the yard. Next day was market and we had to move our tent to another house and that night the crowds had fallen away. The next night we returned to the inn. It was cold. Tables were turned. Then crowds overflowed the yard, speakers used the porch. Now scant hearers had the porch and speakers took the yard! Yet day by day we called and preached and prayed for individuals and the Lord heard us for our last night twelve answered the call and rejoiced our hearts. As in this neighborhood we had more



Christians, we established Sunday services directly. Believers still grew and on the very last visit of Spring when a house had been bought for worship with their own money, we established the church. The old inn-keeper and his wife, both about 70, were the first to decide and are the most loyal in faith and service to-day.

All told, 60 Christians helped thro the meetings and, besides paying their own board, met the extra expense of tent rent, etc., of not more than one or two *yen*. The three campaigns were finished in fifteen days. Two of the colporteurs each night preached with me. In all we sold but 222 parts of Scripture. On leaving, we committed the infant churches to the prayers and constant guarding of the near by church leaders.

On returning to Taiku Miss Switzer was providentially found looking for some work and gladly went out to hold classes for the women in both the new centres. This led more to believe and in a most opportune way established the work amongst the women that had begun among the men.

#### VARIOUS STATISTICS.

Aside from these two new groups, a prayer meeting place reporting 14 new believers was set up as a separate group in Pyung Sa, Yung Chun county. At Soran in the same district a group reported to me as dead was found to be alive and re-established. And away out on the farthest strip of sea coast an old Christian from Seoul had moved into the village of Toukol and built up a group of fifteen or sixteen believers. We began the year with 47 groups, gave five up to Mr. Blair, received five from the Lord and closed the year with the same total of 47. Three of the oldest churches have torn down and rebuilt. The Silyung church is a model now with its modern doors and windows and fresh tile roof and new church bell. Other churches have repaired their structures, so the building of the Kingdom goes on without and within.

In spite of poverty and poor standards our primary schools of all classes shew an increase in pupils from 182 to 292. Wisung, the famous "womans' church," established a girls school with 30 pupils. Our churches gave 1,135.00 *yen* for schools, 60.00 *yen* for Foreign Missions, 3,370.00 *yen* for other purposes, making a total of 4,565.00 *yen*.

About 120 were baptized, 100 catechized and 130 reported as new believers. Not the number baptized but the number newly believing is test of the churches growth, and at last the proper proportion has been reached when the new believers lead. Our 47 groups have now 852 baptized, 696 Catechumens, 946 adherents, a total of 2,495.

Through all the twelve trips of the year with 180 days spent out side Taiku on road and among churches a good 2,000 English miles have been covered on horseback from one to fifty miles a day. Thro varying conditions of health the hand of the Lord has alone made possible the completion of the year's work. For physical endurance and spiritual strength and inspiration in every discouragement He has been enough. The joy of the year has been in closer individual acquaintance and sharing of burdens with my people. One morning at a small weak church that

had not seen a new believer for years, we had finished our pastoral business and were on the point of going over to the church for a short closing service before leaving for next place. The newly appointed deacon was telling us he could not hold the office, because none of his family yet believed. Just then two guests arrived on a call. One was the substitute helper's unbelieving brother who was town Supervisor, the other was the young deacon's father. They had come to inquire about the Jesus way and we talked and plead for a long time. At last they both decided to believe and desired to sign their names as seal thereof. We led them to offer their first broken prayer to the new Father—one asking, "that he might follow to the end," and the other, "that God would help the church to grow." The joy of reborn souls filled us all as they departed and I mounted and rode away on my way.

### THE YEAR'S CROWNING TOUCH.

In our last Itineration thro the Spring, at every church we took up a new collection an offering of prayer. Everyone wrote down their personal subscription on a bit of paper, to be kept as their Bible mark, the names of certain unbelieving friends and relatives—two, three or seven souls to plead for every day. It is really a wonderful offering, totalling some 4,300 to be worked and prayed for in all the 47 groups. I feel as if I, too, were at work in my parish, for I have some names in every church, men I've met and talked to, to plead for personally, taking one helper's circuit a day. The list is like Aaron's breastplate with the names of the twelve tribes to be borne upon his heart as he entered the Holy of Holies. And this is the tie that alone can bind missionary and Christian and unbelieving brethren in a bond that the Lord will in time seal with the outpouring of his Spirit, for it is not by itineration, nor by campaign, nor by contributions, but by faith and obedience and prayer, that the Lord bringeth his kingdom to pass among the peoples of the earth.

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### WASTED LIVES.

ADA HAMILTON CLARK.

"Why do you want to throw yourself away on those heathen?" It is probable that every Missionary has at some time this or similar questions asked him by friends who mourn the fact that he is determined to waste his life and who tried to persuade him to invest his talents and ability in the home-land.

For the man who is in earnest opportunities for good investment of talent are to be had wherever he decides to locate, but I doubt very much that any one of our friends or relatives in the native land has as much real joy in the pursuit of his life work as we who are favored with the honor of doing part of the work of evangelizing the Land of the Morning Calm.

What are our friends at home doing? I can not answer this definite-



ly but I know had I remained in America my religious duties would have been confined to the Sunday School and various societies of the church to which we were called. From the experience I had before coming to the field, I can testify that the sphere was very limited and the work at most times discouraging. Since I came to Korea, tho it has not been my privilege to take a very active part in the work on account of insufficient acquaintance with the language and the care of my children, the daily contact with people who have not had the Gospel nor known its unspeakable blessings, is an opportunity for useful service that any one might envy. This year I have found time to teach in the classes for women, than which there is no grander task, and thro a Bible Woman am daily getting into closer contact with the members of my Sunday School class.

In my case there was one question that was difficult to decide. There were years of vocal study that so far as I could see would really be wasted, but I find that the one thing the Korean Christians love better than anything else is the singing. The smiles and expressions of joy and gratitude on the faces of the women who come to see me or the house, are a reward that is more lasting than the praise of the general public.

Lastly, there is always the fact that in the home-lands there are opportunities of one kind or another for the majority of the people to hear the Gospel—here, our lives and words are the only guides to the true way to all those with whom we come in contact. Could a life be wasted with such an opportunity, save by deliberately throwing away the opportunity itself?

## ISLAND ITINERATING.

BURKE R. LAWTON.

It is well to remember that what by frequent repetition becomes commonplace to one, may still be of considerable interest to others, and with this thought in mind I send the following account of the first two days of an island itinerating trip on which we spent two weeks.

We left the house Thursday evening, March 12, walked down to the wharf, and were rowed in a sampan out to the small coast steamer which was to take us to Kyodong Island. Mrs. Lawton and I were the first on board, and chose our "berths" at one end of the two seats which run lengthwise of the 6 × 12 cabin. A little later several Japanese arrived, and the room was well occupied, seats and floor, all desirous of getting some sleep. The boat left at 4:00 a.m. and at 8:30 we landed at Kyodong and had breakfast. Though it looked stormy and was very windy, we decided to go across the island, some five miles, to a church not yet visited, so taking a lunch, and spreading out our bedding to dry which had been rained upon while on the steamer, we made the trip, held a service at the church, ate lunch and returned. An evening service completed the day, and we were glad to crawl into the bedding which had become fairly dry.

Saturday morning quarterly conference was held; in the afternoon I met with the school board to talk over some matters concerning the boys' school, after which two young men were examined and baptized. We had planned to spend Sunday on another island, so at eight o'clock p.m. we took boat and in about an hour had reached land,—but what land! Have you ever seen mud flats when the tide is going out? It looks so nice and level when the water covers all, and you feel that good progress is being made, when—thud! scra-a-ape,—and you know that unless prompt action is taken the boat will soon be high (but not dry) above the departing waters. Poles are plied diligently and we seem to be floating again, but—thud! dra-a-ag, and perhaps this time the boatman leaps out and tries to push the boat away. He may succeed, but soon again comes the ominous thud, and by this time there is not enough water left to float the boat, so there we stick.

The boatman's object that night was to move along down the shore till he found the entrance to a certain creek or gully, into which, the boat could be rowed quite a distance up to a landing place. The moon had not yet risen, and a stiff wind was forcing us toward land, which, along with the fact that the one boatman had not long before imbibed rather freely of "sool" (the Korean liquor) and did not make much exertion when we stuck, was responsible for our present situation. We actually saw stars, not only in the vault of blue above, but down in the mud and slime given reflective properties by the recent presence of the sea. These latter, however, soon faded, and a glow in the east told us that the moon would soon rise. We waited till "terra" had become a little more "firma," then the boatman put off his shoes and stockings and literally waded in, for his job, as he well knew, was to transport us from the boat to dry land. So one by one we clasped our arms about his neck (more or less fondly) and were carried upon his back to a dyke which separates the sea at high tide from the paddy fields within. There were Mrs. Lawton, myself, our helper, the circuit pastor, and our cook, and with our numerous pieces of baggage the man must have made nine or ten trips back and forth. Mrs. Lawton remarked that it was the first time she had ever seen a moon-rise from a man's back. About 10:30 we reached the house where we were to stay, our loads came later, and we got to bed at midnight.

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## WANTED; A PLAY-MATE.

JOHN J. JOHNS.

This is not the plaintive call of a lone bachelor for a help-meet; nor is it the lament of a forlorn spinster in search of a soul-mate; nor is it the piteous appeal of a hen-pecked husband who yearns for a boon companion to help him devise ways and means of forgetting his troubles; nor yet again, it is not the vicious, covert plea of a disillusioned, recent benedict, who seeks some one to help him rebuild his ship-wrecked ideals of womanhood. Draw a red line thru one and all.



This is the plea of a congenially married man, with the sweetest wife on earth, rare in grace and charm, the mother of two as clever children as can be found anywhere. It is a call from a normal, healthy man, who has't been able to repress his play instinct as yet, and who remembers he is human, tho a missionary, and who craves the occasional fellowship of his sex, in wholesome recreation. He remembers well how he used to play marbles, and his heart is sad, for where are the friends of his marble days? Alas, some of them are dead; apparently the best of them died, for there is no one to play with, anymore.

Some of them have become fat and lazy. They don't want to play. "What's the use? Its time to eat supper, anyway." God rest their drowsy natures. I don't want to play with them, either.

Some are "so busy, I haven't time." What hypocrisy lies hidden in that word "busy." Innocently hidden, too. In the light of moments dawdled away, the hours mutilated by small talk, if not slander talk, the precious hours, the sun-tipped, dewladen, twilight hours, drowsed away in enforced stupefaction, the while the out-door songsters sing their matins unheeded,—who will dare press this excuse very far!

Others are so worn out with work, that they are "too tired," to take a walk to the river and dip into its ripples. They haven't realized that the antidote to that "tired feeling" is undiluted ozone and change of ideas; nor do they seem to be able to note, as a fact of current history, that no man with the play-instinct still alive and occasionally nourished, is being sent at great expense, home to some sanatorium where he will be forced to play, or perhaps put on the shelf for good. He doesn't see that. He's even too tired to note that fact.

And then, finally, some of my once independent friends have become base cowards. They are ashamed to be caught with a pair of skates, and lock themselves in while they play checkers with the kiddies. Some venerable, but mistaken "Brother in Israel" might view their delinquency and say, "Seems to me that Brother X is passing his time rather lightly; he had better study the language." Or, some more modern, effete, curate-type of missionary, equally mistaken, might say; "Brother X is wasting a deal of time these days; he had better be at bigger business than sixty-six."

Brother, if you are one of the class of scared ones, here's a hand! I am too. It overwhelms me with mortification, but its a fact. They have browbeaten me into a lifeless, play-less, old foggy, whereas I used to be as happy, care-free, airy and sunny a companion, as ever responded to the message: "Me for swimmin, after school" as it was sent across the room by the wireless then in vogue.

But here I am, and I'm about to rebel! I'm going to play or bust. And if I don't find someone to play with, I'll bust, and the mission will have to pay the expenses of finding the pieces. I'm nervous, and worn down, and feel cramped and beaten up,—for you see I will own up, I am a hard working missionary myself—but to go on, I'm becoming crosser every day, and so here goes for a freer, untrammelled and independent career of more play and *better work*.

Brother missionary, if these words find a response in your heart, send me word thru the Editor of the *Korea Mission Field*, and I'll hunt you up though I travel from Dan clear to Beersheba, and mangle my purse *en route*. We will form a new brotherhood of God's children, who intend "to become as little children" in more ways than one, lest we be a stumbling block and a hindrance both to the work and ourselves. Here's hoping that we will have many a frolic together.

## BREVITIES.

### MUTUAL LINGUISTIC TRIALS.

Many and laughable are the mistakes occasioned by our failure to understand or to be understood in this Oriental language.

For instance;—one member of Kwangju Station who has been here for 5 years was surprised a few days ago, when his servant whom he had sent to town for some Japanese rope, returned with a basket of grape fruit. Another missionary told me that for 4 years he had told his man regularly, each morning, to "feed the wild animals" instead of "making his bed," before discovering his error.

Still another made frequent demands upon the cook to "fry a teacher for breakfast," when a fish was really wanted.

I heard one of our preachers exhorting his congregation to "settle up," "settle up," when he intended asking them to "repent."

One of the newly arrived members of our Station, said in her Quarterly Report last month; "I hit this place three months ago, and have been nursing the bruise ever since."

Pak Oong Sam E had received a letter from a friend who lived about 65 miles from Kwangju, requesting that a pair of spectacles be purchased from the "Jesus believing doctor," and forwarded to him; his advanced age, 85, making it impossible for him to attend to the matter in person.

Promise was given in the letter that the money for the spectacles would be sent immediately upon their receipt and advice of their cost.

Accordingly, I assumed the liability and wrote the following note to Dr. Wilson, and sent it to the hospital;—

Dear Dr. Wilson;—

The bearer, Pak Oong Sam E, is coming to you for a pair of glasses. He will tell you about the case and you will please fix him up and charge the same to my account.

Hurriedly,

M. L. S.

In about 2 hours, my teacher returned with one eye bandaged and the other showing signs of having been roughly handled, and the odor of iodoform much in evidence. In reply to my question he answered that Dr. Wilson had read the note, taken him to the operating room, and



operated upon both his eyes. To all this he made no objection, but when the work was finished, asked for the glasses for which he had been sent. Dr. Wilson told him he would not need the glasses now that his eyes had been fixed up.

Pak Oong Sam E replied that the glasses were not for himself but for his friend at Soon Chun—for Dr. Wilson's sake we now draw the curtain. Also, for his sake I will not tell of his pulling the tooth of a man who came for medicine for his wife's aching molar.

M. L. SWINEHART.

#### THE OTHER SIDE.

Here is a little story which shows how important the college girls in my art history class think the missionary is. In lecturing about the pyramids of Egypt, I gave this quotation (in English), "It is one of the marvels of the modern world how the pyramids of Egypt could have been built without the modern machinery." When I looked the note-books over every one had written "It is one of the marvels of the modern world how the pyramids of Egypt could have been built without the modern missionary."

OLIVE FAWCETT PYE.

### A KOREAN FOLK-LORE TALE.

TRANSLATED BY REV. G. ENGEL.

#### THE SLUGGARD'S CURE.

Once upon a time there lived a certain couple. The husband, however, took no thought of making a living, but was always idling and even by day did nothing but sleep. His wife had to go to a neighbor's house and earn a daily wage by hulling rice with the pestle, and thus she managed with difficulty to support herself. It seemed as if she never was to have a good time all her life.

However, one day she hit upon a plan for improving her condition. While her husband was taking his usual afternoon sleep, she plucked some "bitterweed" cut it up and rubbed it gently on his eye-lids. After a little while she took a switch, entered the room once more, and began to beat her husband severely. The man awoke with a start and exclaimed in his terror: "Stranger, what are you doing? What crime have I committed that you should thrash me so?"

His wife, being careful to conceal her true voice, replied in a manly tone, "I am the teacher of the wild geese of this and that mountain. As thy conduct is very bad indeed, I shall this day do away with thee."

"Would you kindly indicate to me what the crimes are of which you speak?" pleaded the poor fellow.

"Well then, listen to me carefully. While thy poor wife who is compelled to do coolie-labor is overburdened with work, thou on thy part hast not the least thought of earning thy bread and dost nothing but stretch thy lazy bones and sleep all day long. Thy sins are too many to be forgiven. How could I allow thee to live any longer?"

In the most imploring tones the man replied :

"As I have committed such great crimes it is no doubt meet that I should die. Yet, if you would only have the goodness to take pity on me and let me live, I would certainly not indulge in such vices any more, but as far as in me lies work dilligently for my living. Therefore, pray let me live!"

The woman laid the switch down and seating herself said ;

"I ought certainly to kill thee to-day, but as thou hast promised not to do so again, I will pardon thee this time. After this be sure and do all in thy power to do thy work dilligently and live with thy family in peace. When I am gone, wash thy eyes in the stream here before thy house, and they will open again,—but remember if thou again indulge in those vices, thou shalt surely die. I am off. Quack!"

The man crept out of the house, groped his way to the brook and washed his eyes, when he was able to see again. He at once returned to his house, took his hoe, went to the garden at the back and began to dig the black soil round ; indeed he did this day after day without resting.

Now, although the woman was quite able to account for the change in her husband's behavior, she had to express astonishment at the recent events and, therefore, addressed her husband thus :

"How is it that you are all of a sudden so extremely busy? It is truly wonderful!"

The man only replied, "Aye, aye, it is true I have not worked like this before. My repentance is overlate."

As the man continued to be industrious, all their troubles were now at an end, and they were always well off.

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## CHILDREN'S CORNER.

### SMALL BEGINNINGS.

PATSY B. REYNOLDS.

Sixteen years ago there was one very lonely little American boy living in the heathen city of Chunju. His only playmates were two little natives—one his own age, whose parents were heathen, the other four times his age who was a Christian himself and whose parents were Christians.

These three with a few little children gathered in from the streets had Sunday School together with the little boy's mother every Sunday.

The little American boy could speak very little English, but a great deal of Korean, which was very fortunate for him as he was the only foreign pupil.

The Chungju Sunday School did not grow in numbers for some years. Two years when the little American boy was in America there was no Sunday School at all, except for grown ups.

Then the little boy was moved away to another station and two little American boys came to Chunju to live, and had their little Sunday



School. As the number of little American children increased, the Sunday Schools for Korean and American children were held separately. Now there are five Sunday Schools for Korean children and the foreign school has eight pupils.

They say their Catechism and verses and take up collection just like the big schools. Their pennies go to pay half of the board of a little blind boy who is being educated at the blind school in Seoul, and their prayer is that he may grow up to be a true Christian man and that he may lead many of his blind brothers to Christ.

We are already seeing some blessed results of the first efforts made so long ago. The larger of the two Korean boys is at the Seminary studying to become a preacher. The younger is at the hospital expecting to become a doctor, some day.

The little American boy is now at College and expects to become a preacher and take the Gospel to the heathen.

One of the other two little Americans has decided to become a minister and the other a missionary doctor.

"Despise not the day of small things."

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## NOTES AND PERSONALS.

Seoul, Korea, September 14, 1914.

DEAR MR. DECAMP:

Mr. Genso and I wish you would put in the "Field" a word of thanks from us to the friends of Seoul and all over Korea who have been so sympathetic and comforting in deeds and words both spoken and written, at the calling home of our darling son. He was precious beyond words to us, but more precious to our Heavenly Father. We had him for almost three happy years but we know that sometime we will have him in a far truer, fuller sense. Prayers for us have been answered and, while the severing was and is hard, grace has been sufficient. We dedicated our son to God when he was given to us and the Lord has only taken what was His own. These are sad days but sweet days, too, because Jesus is so real and ever present and our greatest desire and prayer is that because of his little spirit having been here and gone, our lives and others' lives may be richer and fuller in the Master's service.

Sincerely,

MABEL GENSO.

## GOOD WORDS FROM REV. CYRIL ROSS:

After a pleasant trip across Siberia, our family arrived safe and sound in London, on July 10th.

Having rested for a time in that great city, we enjoyed further rest and greater inspiration at the wonderful Convention in Keswick, North England. Following this we came, at the close of the month, to Edinburgh, the capital of Scotland, where we now expect to remain until Christmas.

School for our young people opens Sept. 1st. The University and Theological Seminary open in October, which is two or three weeks later than our similar institutions in the United States.

War, of course, came to us as a great surprise. A Christian finds it impossible to justify it to his conscience or to the natives of the regions beyond.

A son, Willis Embry, was born to Mr. and Mrs. L. H. Snyder in Seoul, August 24th, 1914.

## WONSAN NOTES

Rev. W. R. Foote moves to Yong Jung, Kando.

Miss B. Tucker has moved to Choon-chun.

Dr. J. B. Ross has been transferred to Songdo.

Wonsan Hospital is temporarily in charge of a Severance graduate—American doctor is expected in three months.

Rev. L. C. Brannan is transferred to Wonsan from Choon-chun.

Rev. C. T. Collyer, in addition to his ordinary evangelistic work, is appointed to give ¼th time to S.S. work throughout Southern Methodist territory.



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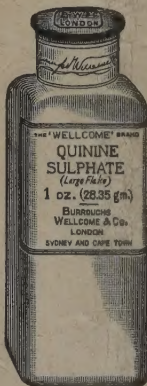


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